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Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

The Ascension

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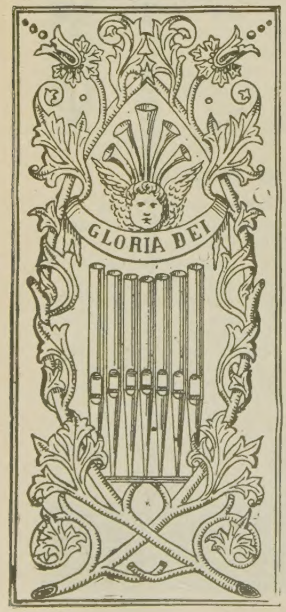

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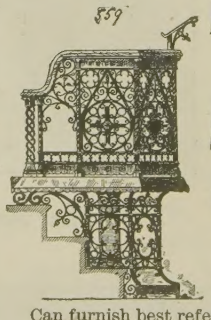

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Of the Church—By the Church—For the Church

Luther League Review

Christ's Ascension

HOW rich in suggestions is the account of the Ascension of our blessed Lord.

He ascended. This is the characteristic of a truly Christian life, an ascent. We ought not to be to-day where we were a year ago. We are to "grow in grace," go on "from strength to strength," "press toward the mark for the prize of the high calling of God in Christ Jesus," come to the mountain top to a clearer view and a broader outlook. Our life is meant, in Christ, to come ever,

> "Nearer my God to Thee,
> Nearer to Thee,"

so that death shall not bring a violent contrast, but that our life here being "hid with Christ in God," one with Christ, He in us and we in Him, this life already a part of that beyond, death shall not come as a break, but as the hour of our ascension to the presence of our ascended Lord.

They stood "looking steadfastly toward heaven." The upward look! Is not this, too, characterstic of the earnest and successful Christian? Such a look brings hope, strength, comfort, assurance, salvation. "Look unto Me and be ye saved all the ends of the earth." It is when we look steadfastly up unto Jesus as the Author and Finisher of our faith that life becomes strong and royal. A steadfast look, an earnest desire to follow after Jesus up into a holier, better life day by day, not a mere "reverie," not a mere fruitless, aimless longing, but a look in which God sees our whole being crying out for the living God.

A moment for a backward and a forward look was that in which they stood upon the Mount with Jesus. That Mount looked down upon Bethany, Calvary and Jerusalem. As they looked back over the wonderful history of their Lord's ministry and then forward to the joy of His return to His Father's house where the angel hosts would welcome Him with their song of triumph:

> "Lift up your heads, O ye gates;
> Even lift them up ye everlasting doors;
> And the King of Glory shall come in,"

must not their hearts have caught a fuller and deeper meaning of their own high calling?

Is it not even so with us? As we look back over the work that the Lord has wrought in and through the Luther League, and lifting up our eyes see how even more and larger opportunities are before us, the look backward and forward causes our hearts to beat anew with joy at the greatness and glory of our calling in this part of the Master's vineyard.

"Ye shall receive Power." After Easter the Ascension, after the Ascension Pentecost and the outpouring of the Power. Would that this might be true of every one of us in new and larger measure in this coming season of Pentecost. A renewal of Power through the Holy Ghost is what the whole Church of Christ needs. Given this Power with what new life and larger results the kingdom would advance. Shall we not every one seek it earnestly? "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" "Ask and ye shall receive." Filled with the Holy Ghost how joyous, how faithful, how self-sacrificing, how triumphant is our life!

"Ye shall be witnesses unto Me." Unto *Me*, unto Jesus, not unto ourselves. Are we faithful Christians? Then our life is not a glorifying of self. Then we say, humbly: "By the grace of God I am what I am." "Not unto us, not unto us, O Lord, but unto Thy name be the glory."

It is thus we cry when, looking over our life and our work, we see that we have been able to do something that will abide.

Not only as a Church, but as individuals, let us stand fast in this faith that our only hope for this life and the life to come is in Jesus Christ, His atonement and merits, and not our own smartness or achievements.

"Witnesses unto Jesus"—are we? "Actions speak louder than words." Do we "*live*" by the faith of the Son of God? Does our daily life bear testimony to the power of Jesus to regenerate, to ennoble and to make us Christ-like?

"He shall so come in like manner as ye have seen Him go into heaven." Christ will come again. With that return shall come the glorious consummation of all God's promises in Christ. No wonder that, assured of this by the heavenly messengers, they "returned to Jerusalem with great joy and were continually in the temple praising and blessing God." Is your work hard? Is your life full of the commonplace? Is the future dark? Is the burden heavy? Is your heart troubled? Oh, let the angel's message cheer you! Jesus will come again. His kingdom is coming more and more. Presently He shall return, and then He, your Lord, Friend, Saviour, shall reign forever King of Kings and Lord of Lords, and you shall reign with Him. "Wherefore comfort one another with these words." "Even so Lord Jesus come quickly!"

"As I watch Thee far ascending
To the right hand of the throne,
See the host before Thee bending,
Praising Thee in sweetest tone,
Shall not I, too, at Thy feet
Here the angels' strain repeat,
And rejoice that heaven doth ring
With the triumph of my King?

"Thou art leaving me, yet bringing
God and heaven most inly near;
From this earthly life upspringing,
As though still I saw Thee here.
Let my heart, transplanted hence,
Strange to earth, and time, and sense,
Dwell with Thee in heaven e'en now,
Where our only joy art Thou!

The Bible is the treasure of the poor, the solace of the sick and the support of the dying. While other books may amuse and instruct in a leisure hour it is a peculiar triumph of that book to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair and death vanish at the touch of its holy inspiration. —*Exchange.*

Rules for a Man of Business

Commit everything important to writing. Obtain every kernel of knowledge within your reach, and read books for what they can teach you.

BE THOUGHTFUL

Leave nothing undone that ought to be done and that you can do.

BE DILIGENT

Don't consider anything beneath you, but do nothing carelessly, or in a hurry.

BE JUST

Treat all persons alike, high or low, and be pleasant to everybody. A sacred regard to the principles of justice forms the basis of every transaction.

BE PUNCTUAL

Strict in keeping engagements. Systematic in keeping letters, invoices, bills, contracts and every document on file within easy reach, if possible. Have business hours and keep them. Balance your books regularly.

BE DISCREET

Keep your business affairs to yourself unless it would be unfair to others. Beware of doubtful credit. Avoid speculative risks.

BE NEAT

And orderly in person, office and surroundings.

BE ECONOMICAL

And live within your income.

BE GENEROUS

Be honorable, be enterprising.

Success may not come at first, but it will not be far off.

— A writer for the *Lutheran*, in referring to the Church work in Chicago, among other things says:

"The Luther League has done and is now doing a good work among the young people. They maintain the Luther League chorus of about 200 voices. The chorus was organized to furnish music for the national convention, which was a great success, especially on the last evening when the slow conservative Lutherans filled to overflowing, by many hundreds, the Auditorium which has a seating capacity of 4,200. It was an inspiration never to be forgotten by those who enjoyed it—the mighty organ and the choir of 400 could not be heard when the audience sang in at least four languages, 'A mighty fortress is our God.' That was a banner day for Chicago Lutheranism."

Orphans' Home and Asylum for the Aged,

PHILADELPHIA, PA.

THE design of founding a Lutheran Orphans' Home in Germantown, Philadelphia, was conceived about 1852. Nothing, however, was done until 1858, when the subject was again agitated and an earnest effort made to carry out the project. A small house was rented on Germantown avenue, not far from the present site, for the use of the Home and occupied March 12, 1859. On March 18, 1859, the first orphan child was received into the Home. The family increased rapidly, and by the middle of June 13 children had been entered, so that the house soon proved to be too small and inconvenient, and it was resolved to purchase a more commodious dwelling. In October, 1859, the present property, consisting of 5 acres of land for garden purposes, and having on it a large house with barn and outbuildings, was purchased for $7,000, and by the generous contributions of the congregations $4,300 were paid on it at once. To this Home 20 children were removed; but this new house soon proved too small for the growing family and enlargement was required.

On April 29, 1862, the corner-stone of he first new building erected on the grounds was laid. It was built of stone, two stories high, 60 feet long and 20 feet wide, with a large broad porch on the south and west side of the building, affording a place of recreation to the children in unpleasant weather. It was designed for a schoolhouse and dormitory for the boys, but later, when the main building was completed, it was converted into an Infirmary for the Aged, and occupied by them until the erection of the asylum building. A printing office was sustained for some time in this building, and from it *The Busy Bee* was issued. The first floor was used as a workshop for the boys and a shoemaker shop. In 1892 the second story of this building was fitted up for a hospital for the children. In the latter part of the summer of 1896 this building, after 34 years of service and usefulness, was removed to make place for a new structure—the Boys' Hall.

LUTHERAN ORPHANS' HOME
On the left Main Building, on right Boys' Hall

This Home was among the first, in 1864, to open its doors to the orphan children of our soldiers, who had sacrificed their lives in the war, and not less than 98 of these children were assigned to our Home by the State superintendent.

This large addition of orphans made

necessary the erection of a larger and permanent building which should form the principal Home, and the corner-stone of this new building was laid on July 24, 1865 Built of stone, pebble-dashed, measuring 58 feet 6 inches by 66 feet, three stories with basement and a cupola, and with its various improvements costing nearly $30,000. It is a handsome, commodious house, with large porches in the rear, containing a large schoolhouse and assembly room, family rooms for the house father, teacher and assistant, dormitories, sewing, play, reading rooms for the girls, and toilet rooms, and with capacious basement is divided into a large dining-room, kitchen, pantry, scullery, storeroom and playroom for the girls. Since its erection more than 550 orphan boys and girls have found a home there, but large and capacious as this building is, the applicants for admission often exceeded its accommodations.

For years the Board of Trustees had been contemplating the enlargement of the Home, in order to meet the demands, and in 1896 it was decided to erect the Boys' Hall and make the much needed improvements with money out of such legacies in the Bequest Fund, including $10,000, contributed by Miss Elizabeth Schaeffer of Philadelphia for this purpose, as could be legally used.

In the latter part of the summer ground was broken for the new building. On September 10 the corner stone was laid, and on June 4, 1897, the new Boys' Hall was consecrated.

It is a large, plain, but substantial building of brick, three stories, and measures 71 feet by 92 feet 6 inches with an H 47 feet 6 inches by 45 feet, and has 32 large rooms. With these new additions the Home can now accommodate 135 children. In addition to the Boys' Hall it was also found necessary to erect a separate building for a heating plant and steam laundry, and these two buildings, with the boilers, engines and machinery and the other improvements, have cost about $45,000.

Part of the original conception of the Orphans' Home at Germantown was that it should also embrace an asylum for the aged and infirm members, in good standing, of our Church; and this intention was included in the corporate title of the institution. The first person was received into the asylum, May 10, 1860. After a lapse of five years Miss Caroline Louisa Frankenberg, an honored pupil of Froebel, who had come to this country to introduce his kindergarten system, was the second. The old original house first used as an Orphans' Home was occupied as an infirmary for the old people, and later on part of the first house erected and known as the Schoolhouse, but both were entirely unsuited for the purpose. The number of inmates increased rapidly and all available rooms were filled. On June 6, 1879, the corner-stone of a separate commodious building was laid, and on May 15, 1880, the building was consecrated. It is built of brick, three stories, with basement, 140 feet long, 80 feet wide, with wings 60 feet wide at each end, and can accommodate 45 old people. Each inmate has a separate room. This building cost, with all improvements, over $25,000. The asylum is in charge of a separate matron under the superintendent. All inmates of the asylum who are capable keep their rooms clean and in order. While some assist in the kitchen and in the laundry with ironings, others are sewing, mending, knitting and darning for the orphan children, thus making themselves useful and saving quite an expense to the Home. One of the old men, a shoemaker, mends all the shoes, and two others assist in the garden and work around the place.

The rear wing toward the Orphanage forms the neat chapel, in which the children and old people meet for worship on Sundays and on other occasions. In 1895 the chapel was renovated, the walls beautifully frescoed, the windows replaced with memorials of most beautiful and fitting designs; and a new pulpit, altar, baptismal font, reading desk, chairs and pews put in; everything was paid for by subscriptions for memorials.

The property, where the institution now stands, is handsomely situated, in one of the most beautiful suburbs of Philadelphia. It has a frontage of 138 feet on Germantown avenue, and extends back a distance of 1,075 feet to Cresheim road. It is nearly 500 feet above tide water, commanding a fine view of Germantown, Chestnut Hill, Roxboro and adjacent points. From the cupola of the Orphanage, on a clear day, vessels plying on the Delaware River can be distinctly seen, while church spires and tall buildings can be outlined all over the city of Philadelphia. It is but ten minutes' walk from the Lutheran Theological Seminary at Mount Airy. Two never failing wells on the ground supply sufficient good, clear and cool drinking water. The garden in the rear, consisting of nearly 2 acres, is well cultivated, and the large beautiful lawn in front, with its shady arbors is

planted with well preserved fruit and shade trees, shrubs and flowers.

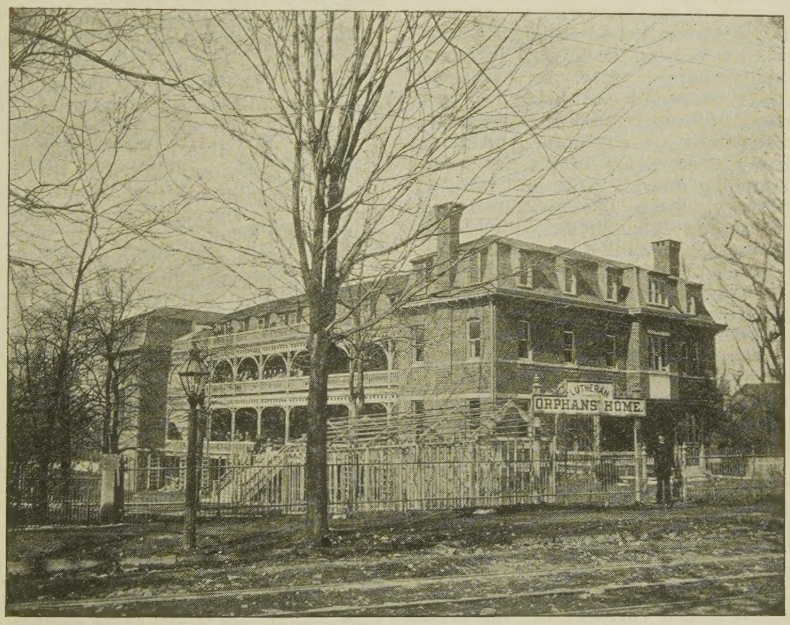
The institution was first incorporated on June 3, 1860, and is under the care of a Board of Trustees consisting of nine members, two-thirds of whom are elected by synod and one-third by the lady visitors of the congregations.

Since the institution opened the Home has sheltered 671 children, 431 boys and 240 girls; of these 98 were soldiers' orphans; and the asylum 151 aged people, 31 men and 120 women, or a total of 822 persons. This indeed is a noble record. During the 40 years that have passed since the commencement 572 children have been removed or withdrawn from the Home, to wit, 364 boys and 208 girls. Of these 52 boys and 46 girls, being soldiers' orphans, were transferred, by the order of the State Superintendent, to Chester Springs, Quakertown or some other of the various schools established in the State, or were returned to their parents; 17 boys and 29 girls have remained in the Home, or in connection with it until their maturity; 20 children, 11 boys and 9 girls, have been removed by death, having in nearly every instance inherited the seeds of disease from their parents.

A number of the girls have left the Home to be engaged in domestic employment, or have been legally adopted into Christian families. Many of the boys have been indentured to various trades and occupations. Three of the boys have entered the ministry of the Church, one of whom was a teacher of Hebrew in the Theological Seminary at Mount Airy, Philadelphia, while others are in business occupying positions of trust or usefulness in various sections of the country. Three of the girls have become teachers. Many are married and are settled in their own homes.

The asylum gave a home and place of rest in their declining years to 148 aged people, 31 men and 117 women. Out of this number 84 have died and 26 left or were removed by friends. Those of our old people, who die, and are not claimed by their friends are buried by the Home in the graveyard of St. Michael's congregation, a short distance from the Home.

During the 39 years of the existence of our institution, many, both young and old, have had reason to bless God for its establishment.



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The Loyal Helpers

A Young People's Story with Larger Meanings

By Leander S. Keyser

Chapter V.—Theology and Adventure

Some weeks passed. Horace Phelps boasted loudly of the superiority of the society into which he had entered over the one that he had deserted.

"All the young people are as sociable and clever as they can be," he bragged. "So different from the Lutheran young folks. There are no cliques, no scheming, no snubbing and slighting of certain members."

These insinuating remarks were intended to reach the ears of the Lutheran young people, and they did; for there is always a vagrant breeze or a tell-tale little bird to carry tidings of that kind.

"I'm afraid Horace's enthusiasm won't last," Robert Oberweld remarked regretfully. "The trouble is in his character and principles. He will soon weary of his new relations if everything doesn't go to suit him."

This prophecy came true. Before six months had passed a coolness, which soon developed into an estrangement, crept between him and some of the leading members of the Market street society, and ere long he was ready to seek new relations. The trouble seemed to be in the grain. He soon began to drift. One defection led to another and another.

Meanwhile the work of development was going on in the Stone Church. The winter passed rapidly into spring, and birds and blossoms were everywhere, and the whole earth grew youthful again. It was the time for young and old alike to take on a new lease of life. One balmy evening in June Willard Balford and Amy Gilmore, whose friendship seemed to be ripening into intimacy, arranged for a drive together. The young man secured a carriage for the occasion, and, as the gloaming settled over the land, they left the city and drove out into the green country. The gibbous moon, now almost full, hung in the eastern sky, the song sparrows and the field larks filled the air with their evening voluntaries, and it would have been small wonder if the young couple had fallen into a romantic mood. However, with young persons of their serious temper the quiet beauty of the evening would also be suggestive of some of the religious topics which they were fond of discussing.

"There is one subject on which I should like to have your opinion," said Willard, in a lull of the conversation. "I am ashamed to confess it, but my early religious training was somewhat neglected, and so I have not had all my difficulties cleared up. Don't you think, any way, that some doctrines of the Lutheran Church are hard to understand?"

"No doubt they are," Amy rejoined. "There are some things in the Bible and in nature that are hard to understand. That is the case with everything in the realm of human thought that goes beneath the surface. It is true, one may be a Lutheran of a very superficial type, if one is content to be a Lutheran simply because one was born a Lutheran; but if one would be an intelligent member of the old Church of the Reformation one must go deeper than that."

"Well, that's incisive," commented Willard, with a pleased laugh.

"The Lutheran young people of this country have some grave and interesting problems to solve in the near future," Amy declared. "They ought to be intelligent and alert, able to read the signs of the times and clearly see their duty to the wonderful age in which they live. It's a great privilege to be living just now, isn't it? But I am wandering from the subject. What is the special point in our Lutheran system that has perplexed you?"

"It is this: Our Church teaches that the communicant receives the body and blood of Christ in the Eucharist. That doctrine is taught in our catechism, liturgy and creed, and Mr. Daily believes it; and yet, to be quite frank, the statement of it always shocks me a little. I think the doctrine must be true and Biblical, but somehow—well, I suppose I simply don't understand it."

"It's a pity you didn't hear Mr. Daily's explanation of that doctrine in our catechetical class," Amy replied. "He has been a true pastor, and has tried to clear up difficult points. I will try to give my view of this doctrine, which seems to have mystified so many people. You must not think of our Lord's body and blood as something gross and carnal, nor in the same earthly condition as they were while He dwelt here on earth. Remember always that His humanity has been glorified by His resurrection and His ascension to the right hand of God. The Scripture speaks of 'His glorious body,' and says that ours shall be like it. Paul also declares that 'in Him dwelleth all the fullness of the Godhead bodily.' Even of our own body, when resurrected and transfigured, the apostle says: 'It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body.'

"Now," Amy continued, in her earnest way, "if that can be said of our bodies after their transfiguration, what must be the glorious state of our Lord's transfigured humanity—of Him who 'ascended far above all heavens that He might fill all things?' Why, think of it, even before His final ascension into heaven He was able to pass through closed doors, material objects forming no

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barrier to His entrance. Surely in His fully glorified state He can come into our hearts, our inmost beings, without hindrance, and make us conscious of His blessed touch, human as well as divine."

"Miss Amy, where did you learn all these things?" exclaimed Willard, his face all aglow.

"As I said, Mr. Daily has performed the part of a true pastor, and has always tried to give us a reason for the hope that is in us. He doesn't believe that young people should be superficial Christians."

"God bless him!" said Willard reverently. "But I have still another question. Didn't Christ say that He would depart and send the Holy Spirit to abide with His disciples?"

"Yes; and that is a blessed fact, one that cannot be experienced too deeply; but our Lord also promised that He, too, would come again in His own person. Don't you remember what He said? 'I will not leave you comfortless; I will come to you;' 'Ye have heard how I said unto you, I go away and come again unto you;' 'Lo, I am with you always, even unto the end of the world.' You see, by virtue of His glorification He was endued with the ability to come again, to be present everywhere with His people, although in invisible form, and shed the Holy Spirit upon His disciples and dwell in their hearts. That is what He means when He says, 'In that day (the day of Pentecost) ye shall know that I am in my Father, and ye in me, and I in you.'"

"I see! I see!" cried Willard, almost in a transport of joy over the new light that had flashed into his mind. "Jesus Christ is *really* present with us, and that in His whole person, not only in part of His nature, not only by means of the Holy Spirit as His substitute. Why, I—I—have been blind to that glorious truth—at least, it has never been clear to my mind. Christ Himself really comes into our hearts and touches us with His human sympathy and grace, as well as with His divine power. We may know it, too, by experience. It is a revelation to me."

The young man's face was radiant as he spoke. From that evening the Christ life had a new meaning for him.

"Pardon one more question, Miss Amy," he added, after a few moments of thought. "What is the connection between this doctrine of Christ's real presence and the Lord's Supper? That point still seems to be a little hazy to my mind."

The vivacious girl was ready with her reply: "The Lord's Supper is the sacrament of the body and blood of Christ, as Luther says in his catechism. If Christ is ever present with us in His whole person, then He will also be present in the Eucharist, and, as it is the sacrament of His body and blood, He will especially impart to us His glorified humanity through the sacred emblems as His appointed channels of grace. Now you can understand what Paul means when he says: 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?'"

"It is a wonderful doctrine and infinitely precious," said Willard in low, solemn tones, as if he were in the presence of a holy mystery. "I think I grasp the idea now: Christ is present with us always in His whole person and as a person, invisibly but really, and in the Holy Supper He especially communicates to us the human part of His nature."

"That, I think, is a concise and correct statement of the doctrine. I am glad you see it so clearly."

"How real our Lord's presence seems even now!" said Willard. "We need not cry and plead, 'Draw me nearer, blessed Lord,' for He is as near as He can be, if He really dwells in our hearts."

In the minds of some young people—those of a superficial cast—conversation of this kind might not have comported with their mood during a moonlight drive into the country; but it must be said that Willard and Amy were not a superficial young couple. They were intensely in earnest, and hence could beguile the time by means of a religious discussion, winning from it both profit and pleasure.

However, their drive was not to come to an end without an adventure, which brought them back to mundane things with a shock. They were on their homeward road, and had come within about three miles of the city. Suddenly a queer screeching and shouting in their rear smote their ears. It was accompanied by the loud clatter of a horse's hoofs on the road some distance up the slope. On looking back—for the carriage cover had been lowered—the young couple could see another conveyance sweeping down the hill not many rods distant, the horse apparently running at the top of his speed, while the vociferous shouting was kept up.

"I'm afraid it's some one who is intoxicated," said Willard, with a note of anxiety in his voice.

"How will you get out of his way?" asked Amy. "The road is so narrow here. I fear we are in real danger."

The girl's prevision was correct, for the road was not only narrow at that point, and for a mile further on, but there was a ditch of considerable depth on either side.

"I shall have to try to keep ahead of that reckless driver," said Willard, giving his horse a sharp stroke with his whip.

The race that followed was an exciting one, the horse's feet pounding on the hard road, the wheels rumbling and clattering over the stony places, all accompanied by the loud shouts and silly laughter of the half drunken Jehu in the rear carriage. But after dashing along at this headlong pace for half a mile, Willard saw plainly that his pursuer was gaining on him at every leap of the excited animals, and that the rear horse and carriage would soon crush into his own vehicle, if something were not done to prevent such a calamity. Amy sat rigid and calm at his side, making no outcry, for she was not

given to hysterical display. Willard set his lips firmly, and gave his whole attention to the management of his horse and to framing a device by which to avoid a catastrophe.

"Amy—Miss Gilmore, we are in great danger," he cried, his voice ringing clearly above the din of the race; "but I shall do the best I can to save our lives."

"I know you will, Willard," she replied. "And *He* is present, and knows our peril."

Willard felt a thrill pass through him at this expression of confidence from the calm, self-reliant girl, who at the same time could trust both her human and her divine friend.

"Hold tightly by the iron rods at the end of the seat, so that you will not be thrown out," he commanded, as gently as he could in the midst of the clatter. "I shall have to turn out in a moment, and let the wretch pass, if I can. The road widens, I remember, a few rods from here."

Willard braced himself for the perilous adventure he meant to make. Reaching the point where the road was somewhat wider, he drew steadily, but not too hard, on the right rein, guiding his horse carefully to that side, and spinning along the very edge of the deep gully. At the same time he slightly decreased the speed of his animal. It was fortunate for Amy and Willard that the moon shone so clearly, for the reckless driver in their rear, seeing that his horse was almost upon their carriage, seemed to fear a collision, and so he pulled sharply on his left line, causing his careering animal to veer over to the left side of the road. His carriage wheels just missed those of Willard's vehicle by an inch or two, thus saving our young couple from the disaster they so much feared.

But an accident could not be forestalled. The reckless driver had jerked his animal too far to the left, heading him obliquely toward the deep ditch by the roadside. The next moment Willard and Amy saw the carriage capsize into the gully, hurling two men to the ground—for it was now seen that the vehicle had two occupants—while the panic-stricken horse floundered and plunged for a few moments, and then, extricating himself from the debris, went clattering down the road.

Willard soon quieted his own horse, and handing the lines to Amy, ran back to the scene of the accident. One of the men had crawled up to the road, where he sat moaning and blubbering.

"Are you hurt?" Willard shouted, as he ran up to him.

"Not much, I guess—but—but—I'm afraid *he's* done for," the young man cried, pointing to the still form at the bottom of the channel.

"Who is he, any way?" asked Willard, leaping into the gully.

"Why, it's—it's—well, I guess you've got to know—it's Horace Phelps—poor fellow! Oh! Oh! I'm afraid he's done for!"

"Horace Phelps!" exclaimed Willard, in amazement. "You don't mean to say that Horace was—was intoxicated!"

"I—I'm afraid he'd—he'd—in fact, both of us—had imbibed too much. I know it's shameful," and the young man blubbered again.

"Well, well," said Willard, in a tone of mingled sorrow and righteous indignation, "when a man begins to drift, there is no telling where he will drift to. But we must do what we can for the poor fellow."

Whereupon Willard stooped and lifted the young man's limp body in his strong arms.

(To be continued.)

Book Reviews

We have received a copy of the new General Synod Book of Worship* with tunes. The edition with words only is to be ready about May 15. In the first place, the mechanical part of the book is a decided improvement over the old one. Paper, typography, arrangement, etc., are excellent. The indexes are, as far as we have been able to test them, excellent. The addition of an index of the first lines of all stanzas is welcome. We regret that some attempt at the difficult task of a Scriptural index was not made. The real improvement is, however, in the exclusion of much that was unevangelical and unmusical in the old book, and the substitution of careful selections from the best hymnody, ancient and modern, original English and translations from the German. An occasional translation might be robbed to advantage of its German idiomatic flavor, but the committees did not make the translations; we have heard "Now thank we all our God" thus criticised. After a careful examination, running over every tune and stanza, we feel prepared to commend the book as equal to the best modern productions in its line. Above all is the high class of the music and the reverent churchliness to be approved. One criticism we make: The average congregation cannot reach the note F with comfort, if at all; too many hymns are keyed to reach that note; there are not as many thus as in the old book, but why a tune like "Howard" should have been raised in its key and made to reach that note cannot be understood.

* Lutheran Publication Society, 1424 Arch street, Philadelphia, Pa.

WANTED — Agents for the REVIEW. Liberal commissions. Write for territory at once.

CORNELIUS ECKHARDT, Bus. Manager,
1306 V street, N. W., Washington, D. C.

Lutheran Finland Threatened

By Rev S G. Weiskotten

ALL over the civilized world a great interest has been awakened in the calamity which at present threatens the Lutheran country of Finland. According to the imperial edict of the Czar of Russia, recently issued, the Finns are to be deprived of their right of self-government and the many privileges and rights, civil and religious, which were guaranteed them in 1809, and have since been guaranteed by every Czar up to the present. The promises and pledges made to the Finns, according to which they were to retain their Finnish identity with their customs, usages and religion, are about to be rendered void.

Would space permit we might fill columns with the accounts of the splendid national and noble religious life of Lutheran Finland. There is no nobler nation on the face of the earth. In art, literature, science, commerce and industry she has made wonderful strides. We advise our League members to read in this connection the description of this noble people as given in Dr. Lenker's "Lutherans in All Lands."

LUTHERAN CATHEDRAL, ABO, FINLAND

Then consider what it means that this people are to be "Russianized"—robbed of their religion, robbed of their liberty and ground under the heel of a cruel and semi barbarous despotism.

A mass meeting to protest against this cruel and ruthless action of the Czar was recently held in New York City. The meeting was addressed by a number of

prominent Lutheran clergymen. It is the purpose of the Finnish American Central Committee, which has the matter in charge, to arouse the American public to act with the English people in a strong protest to the Czar against this wanton and cruel action toward such an enlightened and Christian nation in violation of the most sacred and solemn pledges and guarantees.

We hope that as the occasion offers every League member and every Lutheran will deem it a privilege to do his part to aid this cause. Above all, let us daily remember these members of our own household of faith in our earnest prayers to the great Head of the Church that He would overrule all this for the good of these—His people and His Church.

Address of Rev. J. B. Remensnyder, D.D, at Mass Meeting in New York

Nothing is more remarkable than the slow growth of mankind in great mental and moral questions. We are in the habit of boasting of modern progress, and yet how stern facts often refute us. Thus we speak of the right of conquest as being a specter of the pagan past, the times when alone might made right; when brute force was the arbiter and when the strongest could make of his neighbor a slave.

And we are in the habit of referring the emancipation of mankind from moral slavery to Luther, whom the Roman Catholic historian Michelet justly calls the great founder of modern civilized times and the liberator of human thought.

Yet in the face of all this, here we see in the very dawn of the twentieth century, amid all our boasted advance, a nominal Christian native of enlightened Europe crushing out the nationality of a victim diverse from it in race, language and character, overthrowing its laws and self-government and striking a hostile blow at its religion, merely because it chances to be inferior in strength. And when we consider that this nation is the superior of its oppressors in the Scripturalness of its faith, in the simplicity of its worship, in the scale of its industries and in the learning and culture of its inhabitants, the wrong becomes far more monstrous than the wars of Cæsar against the Gauls or of Charlemagne against the barbarous Goths.

And now what shall we do? Shall the civilized world stand supinely by and witness unmoved the accomplishment of this colossal crime? What shall great, free America do—the supposed leader and champion in the campaign of human freedom? Our nation has just this year given the world an astonishing illustration of its almost irresistible power. Will it now come to the rescue of the noble, danger begirt people of Finland?

We know that the people of England, America and Germany are more quickly responsive to the great moral impulses than any other populations on the globe. But, alas! these same countries have battalions all ready to spring to arms over the most trivial points supposed to touch the national honor, but never lifted a defensive arm when the Christians of Armenia were hunted like wild beasts, subjected to every outrage and slain by thousands, so that the cries of widows and orphans appalled the ears of the world.

Aye! the evil of our time is that nations are not dominated by motives of conscience and ideas of brotherhood, but by the spirit of empire and thirst for material glory and power. Oh, for a baptism of the spirit of Christ, of fellowship with the suffering, of the impulse to sacrifice for the good of others! Oh, that we could rouse the sleeping sense of divinity in man! Then would we not have to witness the consummation of such wrong as that now hovering over little distressed Finland.

But great America, sea bound England, and mighty Germany, would go forth like battle clad angels, hand in hand, and scatter the hordes of the oppressor to the four winds and hurl his might and pride in the dust. Let us trust that God will thus stir up the civilized nations to befriend brave Lutheran Finland.

And as they are our brethren in the faith, followers of our immortal Luther, confessors with us of the truth, after the manners of our fathers, let our hearts, our voices and our hands go out with our prayers in their behalf.

Yea. Let us arouse such a tempest of public opinion that from this great land and from Christian lands beyond the ocean there shall go up the warning voice of human freedom to the hoary Russian oppressor, "Thus far shalt thou go, but no further; pass but this Rubicon and we will overwhelm thee in a Red Sea of blood and flame and death."

REDUCED RATES TO SAN FRANCISCO.

On account of the Baptist National Anniversaries at San Francisco, the Pennsylvania Railroad Company will sell excursion tickets from stations on its line to San Francisco, May 14, 15, and 16, good to return until July 16, at rate of *single fare for the round trip.*

For specific rates and detailed information apply to ticket agents.

State Luther League Conventions

Luther League of New York State

THE seventh annual convention of the Luther League of New York State will be held in Zion's Lutheran Church, Cobleskill, Schoharie County, N. Y., the Rev. G. Albert Getty, pastor, on May 15-17. The opening session will be held on Monday evening at 8 o'clock; sessions with business and addresses Tuesday morning and afternoon, rally meeting Tuesday evening, closing session Wednesday morning. Each individual League or society is entitled to two delegates, and each Central League to five delegates. Credentials should be sent at once to the chairman of the Credential Committee, Fred L. Rath, 461 Twentieth street, Brooklyn, N. Y.

The pastor and people of Zion's Church are ready to provide entertainment for all those who notify them that they will attend.

Cobleskill is a village of about 2,500 inhabitants, located on the Susquehanna division of the Delaware & Hudson Railroad, 45 miles west of Albany. It is widely known as the "Parlor Village," because of its handsome residences, smooth lawns, shaded drives, etc., and because of the pride of its people in keeping everything in good order. There are four Protestant churches, of which the Lutheran Church is the oldest. Traces of a Lutheran congregation in Cobleskill are to be found as far back as 1754, although the incorporation did not take place until 1794. The church grew out of the settlement of the Palatines in the valley of Schoharie nearby.

There is but one railroad reaching Cobleskill, and that is the division of the Delaware & Hudson Railroad running from Albany to Binghamton. Eastern delegates go by way of Albany; those from Buffalo, Rochester and the western part of the State can go via either Albany or Binghamton.

Trains leave Albany as follows: 7.20 and 9.45 a.m., 3.25 and 4.25 p.m., arriving at Cobleskill at 9.05 and 11.16 a.m., 5.07 and 5.47 p.m., respectively. A Reception Committee will meet incoming delegates on the second train in the morning and both the afternoon trains on Monday; also the first train on Tuesday morning; also the trains from Binghamton, which arrive on Monday at 11.25 a.m., 4.30 and 7.30 p.m.

The reduction is fare and one-third, on committee's certificate, to persons starting from Trunk Line territory who have paid 75 cents or upward for their going journey.

Each person taking advantage of it will pay full first-class fare going to the convention, and get a certificate filled in on one side by the agent of whom the ticket is purchased. Do not purchase excursion ticket. Agents at all important stations are supplied with certificates.

JOHN F. DINKEY, President.
MILTON J. BIEBER, Cor. Secretary.

Luther League of Pennsylvania

The sixth annual convention of the Luther League of Pennsylvania will be held in Allegheny and Pittsburgh on Tuesday and Wednesday, June 13 and 14, 1889, opening session on Tuesday at 2 p.m. in Trinity Church, Stockton avenue, Allegheny. Rev. A. J. Turkle, pastor. Closing meeting on Wednesday evening in Carnegie Hall, Pittsburgh.

WM. C. STOEVER, President.
STEWART A. SHIMER, Recording Secretary.
E. AUG. MILLER, Chairman Executive Committee.

Luther League of Illinois

The fifth annual convention of the Luther League of Illinois will be held at Augustana College, Rock Island, Ill., June 2 and 3, 1899.

"Every society connected with a Lutheran congregation or Lutheran institution of learning is entitled to membership.

"Each society admitted to membership shall be entitled to one delegate for every 25 members or fraction over one-half over a membership of 25."

The cities of Moline and Rock Island (known as the Twin Cities, as the boundary lines join, and Augustana College is located near the Moline line) are beautiful places to visit, and opposite the two cities is Davenport, and between them, on the island, is located the Government arsenal, destined to be the greatest arsenal in the world, and which was a beehive of industry during the late war.

The local committees will furnish entertainment free to all delegates and as many visitors as will forward their names and their intentions to come.

The close proximity of the meeting of

the Luther League to the Commencement Day exercises of Augustana College assures a rate of one and one-third fare on all railroads in Illinois within 200 miles.

The programme, now well under way, gives assurance that the fifth annual convention will be the most successful of any yet held by the Luther League of Illinois.

All the sessions will be held in the chapel of Augustana College, a chapel seating 1,200 or more.

The watchword of the convention will be "Our Church," and to that end we shall labor.

Address all communications relating to the convention to J. B. Oakleaf, Moline, Ill., who will cheerfully answer all questions that may be asked him.

FRANK S. SPRINGER, President,
Springfield, Ill.
K. T. ANDERSON, Secretary,
Rock Island, Ill.

The Sunday Excursion

"Come to see us some Sunday; Sunday excursion rates will soon be in force and it will not cost much."

This invitation reached the young man at an unfortunate time. He wanted to visit his cousins who lived some 50 miles from the city on the line of one of the railroads that passed through the village near which he had been brought up, and the expense of a trip, even of that distance, was an item. He had also had a conflict with his conscience. He had said, "Times are changed; some things that I used to think were wrong seem to be necessary."

Conscience was still a factor in his life, and it would not let him take the coveted trip on Sunday without giving him trouble. Intellect said, "Sunday is the only day you can spare, and then the fare is less than half."

Conscience replied: "It is clearly a desecration of the Sabbath. There is not the excuse of necessity."

"Everybody travels on Sunday, taking advantage of the reduced rates," said the tempter.

"You are a Christian," said conscience.

"But many Christians travel on Sunday," replied the evil voice.

One stood by ready to help our young friend. Would he be recognized?

"I can afford to keep my dollar for the sake of keeping the Sabbath," the young man at last said, without thinking that virtue usually carries rewards with which to tip those who serve her.

But the question was not yet settled. The Holy One who stood by the young man brought to his remembrance the command to keep the Sabbath Day holy, and with it the question, "What would Jesus do?" That settled it. Jesus would not profane the day by an unnecessary trip with a Sunday excursion crowd.—*Watchword.*

Irving College

Irving College and Music Conservatory for Young Women, Mechanicsburg, Pa., is enjoying the confidence and patronage of our Church to a marked degree. During the present session (its forty-fourth) all its rooms have been occupied. The Music Department alone has enrolled more than 100 students. The Art Department also has been more largely patronized than ever before. The Faculty has been increased by the election of Mr. C. F. Kloss, who will receive his Ph.D. degree in the near future from Yale University. Mr. Kloss has made a special study of history, economics and sociology, and will teach these branches. Mr. J. F. Kempfer, a graduate of Yale University and a post-graduate of Leipsic, has also been elected a member of the Faculty, and will teach higher mathematics and natural science. Other changes, looking to the further enlargement and strengthening of the already large Faculty, are under negotiation. No institution in our Church for the education of our young women presents stronger claims on our Lutheran people than Irving.

Not Quite the Same After All

Scene I. Time, 1896. Place, Missionary Town.

MR. EPISCOPAL TO YOUNG LUTHERAN

"Is your minister a Norwegian or a Swede?"

"He is neither, sir."

"Oh, a German, is he?"

"He is an American, sir."

"Indeed! I never heard of an American Lutheran; but say, why don't your handful of members come and join our Episcopal Church? We're all the same anyway, you know."

Scene II. Time, 1898. Place, Same.

YOUNG LUTHERAN TO MR. EPISCOPAL

"Yes, the tide is coming our way. The church is full and more coming. Ours is the only church in town that is growing. Better all come and unite with us. We're all the same anyway, you know."—*The Lutheran.*

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Topic for June 4.

First week after Trinity.

The Beatitudes

Themes for Papers.—"The Sermon on the Mount—Its General Character and Purpose."—"The Beatitudes Illustrated in the Life of Christ."—"The Beatitudes as a Description of Christian Character."—"The Rewards Allotted to the Virtues Described."

The keynote of the "Sermon on the Mount" is Matt. 5:20. The Lord speaks of a new righteousness, based on new principles, and consisting not in carrying out the letter of the law, but in living in its spirit. The man who understands what this Sermon demands will be instantly convinced of the fact that to obey it requires a new heart, and the necessity of the righteousness of Christ made ours by accepting Him, through faith, is implied and lies as a basal principle beneath this whole passage. Those are short-sighted who speak as if a mere morality were a fulfilment of the "Sermon on the Mount."

How beautifully does the character of Christ shine out in the lineaments of the ideal man which he here draws. Only in one of these traits he has no share. He did not hunger and thirst after righteousness, for He possessed it in its fullness. He hungered and thirsted that we might become righteous; but, for Himself, He *was*, and we are made, the righteousness of God in Him. It will be profitable to give an incident from the life of Christ which will define and illustrate each Beatitude.

A man to be blessed, that is, to be acceptable to God, should show forth humility, repentance, submission to God's will, intense, earnest desire for the highest things, for holiness, compassionate love for fellow-men, sincerity of heart and life, purity, love of peace and loving service to others, that they may have peace. What more is lacking in such a man? The sum of his joy and reward will be that all his desires will be fulfilled and his aspirations satisfied. He can well afford to be misunderstood and misused, for he is and shall be forever BLESSED.

Wanted.—Agents for the Review. Liberal commissions Write for territory at once. Cornelius Eckhardt, Bus. Mgr., 1306 V street, N. W., Washington, D. C.

Topic for June 11.

Second week after Trinity.

The Salt of the Earth

Themes for Papers—"The Uses of Salt."—"The Power of Influence."—"The Responsibility of the Christian for His Influence."—"Savorless Salt—How Produced and to What Destined."

The meaning of the term salt, in its symbolic sense, is well brought out in the topic, and more fully in the Lutheran Commentary on this text. Let a paper be devoted to the statement of these uses and of their application to the Christian life.

As the last lesson described the Christian from the standpoint of character, so this depicts his *influence*. The progress of the Kingdom must depend in very large measure, as it has done from the earliest days, on the influence of Christian lives. Many a man, never touched by the spoken Word, has been reached and changed by the embodied Word, by the *life* molded upon the Word of God. You can doubt and find fault with sermons, and with arguments, but a holy life is unanswerable. The heathen had no idea of the deep spiritual doctrines of Christianity, but they could not help asking, "Why do these Christians so love one another? Why are they willing to die rather than to sin?" And thus many were led to seek the truth that converted them.

Many a one will know nothing of Christ except what he sees of Him in you. If you misrepresent His life how great is your sin! If your influence be not preservative, pure and strong, souls may perish, spiritual corruption may destroy them for lack of your salt, and, even worse, men will disbelieve the power of the salt to save.

Beware then of the love of the world, and of the things of the world, of selfish indulgence, of cherished and welcomed sin, for these will make your salt savorless. Is your life helping other lives? Is your influence for Christ and truth and purity? *Are* you the salt of the earth? Ask the question honestly, and make haste, if the answer be not good, to renew your fellowship with God. Of all things a "Christian" life that does not positively count for Christ is the most good for nothing.

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review Box 138, Washington, D. C.

Topic for June 18.

Third week after Trinity.

Reverence and Revenge

Themes for Papers.—"The True Relation Between Love and Reverence."—"The Teaching of God's Word Concerning Revenge."—"Historical Illustrations of Revenge and Its Opposite."—"The Obligation and Beauty of Reverence."—"The Sanctity of the Oath."—"Speaking the Truth."

The first and last paragraphs of the topic suggest ample material for an interesting and useful paper on the first theme. Reverential love is what we need in all our relations to God. Love *may* prompt the sentimental familiarity with God which is sometimes shown in prayers and so-called sermons by a certain class of religionists; certainly reverence is lacking.

A careful study of the passages noted in the second and third paragraphs will provide plentiful material for the second paper. Christ demands of us not only abstinence from revenge, but thorough-going forgiveness, love for our enemies. The man who hates his enemy, who would rejoice in his misfortune, who says in his heart, "I will never forgive him," is no child of God, and should not deceive himself with the idea that God has forgiven his sins.

Not only is the profane use of God's name fearfully prevalent, but the manifestations of a spirit of irreverence are sadly common. A person who would not insult another by refusing to listen when addressed, will whisper, or laugh, or communicate with others when God is speaking through His Word, when His praise is being sung, when prayer is being offered to Him. Irreverence indicates a lightness of character almost fundamental, and it makes little difference that it is so often thoughtless, rather than intentional. There is no excuse for thoughtlessness on this subject. There is nothing more beautiful than to see the young reverent to the aged, to the ministers of the Gospel, to the Word of God, to all good and true things.

Truth *is* fundamental in character. Oh, the evil, and the pity of it when the outward bearing is not indicative of the soul, when word and heart are at variance! One of the saddest signs of our times is the disregard of the sacred obligations of the oath, the frequency of perjury, and the fact that public sentiment does not seem to be alive to the danger that threatens. Oh, for a generation loving and true!

Topic for June 25.

Fourth week after Trinity.

The Perfection of Love

Themes for Papers.—"Love the Epitome of Law and Gospel."—"The Standard of Love"—"The Unselfishness of Love."—"God as the Source of Love."

Love is the fulfilling of the Law. A man filled with love to God could not break any commandment of the first table. Filled with love to his fellow man he could not break any commandment of the second table. Go over them one by one, and see if this is not so. Love is the epitome of the Gospel. The Gospel is the message of God's saving love to man. It brings the response of the saved soul in a faith which is not dead, but which worketh by love (Gal. 5:6) both toward God and man. Hence, "Be ye perfect" is only another way of enjoining love in fullest measure.

God sets no imperfect copies. He gives us no standard less than the highest. If you would see true love, look at God in Christ. If you would find a model, take Him for your exemplar. Do not say, because I cannot equal the copy I will not try! That would be worse than childish. The child learning to write has a perfect copy, though the teacher does not expect him, from the first, to imitate it perfectly. We dare aim at no less than the likeness of Christ. Thus aiming we will attain more than if we had an inferior model.

Only unselfish love is true love. When a man marries for position or money he lies if he professes love Love is essentially the outgoing of self with no desire or expectation of recompense. Giving to get, loving to be repaid, is heathenish, not Christian. Loving God above all, God in all, and all in God—centralizing the heart in God, and not in self, this is the perfection of love and of Christian life.

And this is to be God-like. We *have* love, but God *is* love. To attain to perfect love is to have God in us, filling us. If we are not loving, if we care only for those who care for us, if we do not love lost souls and unattractive persons, the remedy is to know God better, to live in closer fellowship with Christ, to learn God's love for us. If God had waited for us to be lovely He had never loved us.

For Special Terms on Way of Salvation for Luther Leagues, apply to the author 1842 Reta Street, Chicago, Illinois.

Introducing the Luther League Topics*

By Fred L. Rath

THE topics have indeed been dear to me, and I am glad to say a few words for them. It took some months before these topics were put into practical use in our League, and now I feel confident that our League would not be without them.

We have the reading of the topics at every meeting (twice a month), and have it set for the first part of our meeting. We begin with one, two or three hymns, reading of Scripture and prayer; following that we may have another hymn and then the topic. Now you may ask, "How introduced in a League, where such topics or form of meeting is not favored?" First of all, through earnest prayer to God and a constant working for it, and speaking of it at every good opportunity. It is necessary, therefore, that you who are interested take this matter in hand yourself and lead the meetings, until you have some others interested and show them how to go ahead with the work, and you as a hearer can make a few additional remarks to the reading, and soon you will see that your League has taken a firm hold of the work, and attained such consistency as your League never knew of before, and such as cannot be found in worldly societies and meetings.

Those of you who are not familiar with this work, may ask: "How to write and deliver these topics?" It is, indeed, a very simple and pleasant duty. It isn't any trouble, but just requires a little time and thought of things pertaining to God and His Kingdom. If you write your topic prayerfully and read it carefully, it is positive that grand results will be attained. You write your topic as you find it laid out for you by the League, for instance; take your subject, next the portion of Scripture to be read, and then the reading as you find it, inserting the different parts of Scripture as the lesson directs. After you have finished the writing of your topic, read it over, and again, and then you have it ready for your meeting. After that you will find that you have acquired a greater knowledge of the Scripture than you ever had before.

Now, how can the hearer help to make the topic still more successful? By coming to the meeting prepared—that is, having read the topic and prayed for good results; and after the reading give testimony of the good, the benefit, you have derived from this Word.

Now, how can we give the topics their proper effect? Be more sincere, let the world see by your deeds that you are trying to lead a Christ-like life, in accordance with that Word you are teaching others through the topics. Don't be of one color in your church and your meetings, of another in the world, making yourself agreeable everywhere; but stand up for your Saviour Jesus Christ at all times, and our dear Martin Luther, who through the Reformation has brought this Word to us, who sacrificed all he had to accomplish the wonderful results he hadn't the slightest idea of at that time.

Now, won't you sacrifice something for your dear Lord and Master? Won't you go to a little inconvenience to accomplish some good? If so, don't hesitate, but set your mind and start right now to take this matter of Luther League Topics with the help of God in your own hand, and say: "I will do the best I can." Then I am sure that our League and our churches will be up and doing only God's will.

Let us not forget that when we have done all that lies in our power, then God comes and crowns our work with success; and in conclusion I would call to mind the passage of Scripture given me at the time of confirmation, as we find it recorded in the first Book of Tim. 6:12: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses."

* A Paper read before the Luther League of Brooklyn.

Luther League Hand Book

Send 4 cents for the Hand Book with full particulars of the League. Address Luther League Review, Box 133, Washington, D. C.

LAST PERSONALLY-CONDUCTED TOUR TO WASHINGTON VIA PENNSYLVANIA RAILROAD.

The last of the present series of Pennsylvania Railroad three-day personally-conducted tours to Washington, D. C., will be run on May 11. The rate, $14.50 from New York, $11.50 from Philadelphia, and proportionate rates from other points, includes transportation, hotel accommodations and Capitol guide fees. An experienced Chaperon will also accompany the party.

For itineraries, tickets, and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. H. F. SCHEELE, STAUNTON, VA.

S. G. WEISKOTTEN, BROOKLYN, N. Y.

AS SPECIAL ASSOCIATES,

And the co-operation of the Executive Committee of the Luther League of America.

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" If so much loveliness is sent
To grace our earthly home.
How beautiful, how beautiful
Must be the world to come ! "

The total amount of the gifts and bequests equaling or above $5,000 made in 1898, according to Appleton's Annual Cyclopædia, exceeds $38,000,000. These bequests were made to churches, colleges, libraries, hospitals, &c. We do not know how much of this amount was given by Lutherans, but it is a noteworthy fact that bequests to our Lutheran churches, colleges, orphans' homes, &c., are becoming more frequent. Our people are slowly but surely learning that they are only stewards, and that they ought to honor the Lord with a larger portion of their substance. *Lutherans are learning to give liberally.*

It has been a pleasure to us to have a number of Lutherans tell us of late that they have made it a rule to give one-tenth of their income to the Lord's cause. It ought to be at least that percentage. Every young Lutheran ought to begin at once to adopt such a plan of systematic giving of a definite percentage of his income. *It ought to be at least one tenth.*

We would urge furthermore upon every Lutheran, young and old, to make provision in his or her will to bequeath some amount to the church to which they belong. After enjoying its privileges from childhood it ought to be regarded as a solemn duty to leave something to the home church as well as the general causes of the work at large. *Arrange in your will to leave some amount to your church.*

This is a very important matter, especially in our great cities. Here with the constantly shifting populations it is becoming absolutely necessary that our churches should be endowed if they are to continue to do effectual and successful work for years to come. *Lutheran lay men, see to it that your churches are endowed.*

The Sunday School Times in a recent issue upon " Increasing by Sharing " writes pertinently as follows: " The superintendent or teacher or secretary who performs what seems to be his whole duty to his own school does not see why a convention held hundreds of miles away has any claim on his attention. This is because he does not see how his highest interests are bound up in that convention. And why does he not see this ? Has he tried very hard ? Does he know that ' taking an interest in things ' is largely a matter of will-power ? Has he considered how the whole cause for which he labors depends, in a measure, upon his interest in everything that affects that cause ? The individual who would be the most spiritually serviceable ' must feel or perceive a common interest with other indi-

viduals.'" While this is meant for Sunday school workers, it applies equally to Church and League workers, and is commended to our readers.

A Lutheran lady, who for several years has been connected with the Indian School Service, and who has promised to furnish us with some account of her work and of the promising field among the Indian children, writes: "My Indians are Pueblos. Their dress is neat, pretty and picturesque. We have a number of fine Christians among them. Many of them have very pretty homes. I am happy in my work."

In the last issue of the REVIEW announcement was made of the seventy-fifth anniversary of the American Sunday School Union to be held in Philadelphia on May 25. It may be of interest to our readers to know that "the work of the society for 75 years, in part, is as follows: 100,928 Sunday schools organized, containing 578,680 teachers and 4,070,348 scholars; 224,844 cases of aid to schools, having 13,333,968 members. Nearly four schools a day organized for every day of the last 75 years. Value of publications, distributed by sales and gifts, over $9,000,000." It is sad to think that, after all this work that has been accomplished by the Union, and the great work which the denominations are doing, there are no less than 11,000,000 youths in the United States between the ages of 5 and 18 who are not in any Sunday school. While we have so many calls in our Church for assistance, there may be some of our readers, who have been, and who are doing, something toward the advancement of the work of this organization, and it will doubtless be encouraging to them to know that through the means of the Union "57 Sunday schools have been planted which have become Lutheran Churches in Iowa, Minnesota and Wisconsin during the past four or five years, some in the Missouri Synod, others in the Iowa Synod, and a few in the independent churches.

Frequently church people are puzzled to know how to raise money for the Church work both at home and abroad, and many and various plans are resorted to at different times to accomplish this end. Many of these are questionable, and are resorted to because it seems that the only way to influence gifts is by giving something in return for the gift. The Scriptural way is not thus, but the direction is to lay by as the Lord has prospered, to deny one's self for the cause, and to give without expecting any return. The gift in such case is twice blessed, for it blesses him who gives and him who receives. One has well said, "There is no honest and proper way of raising money for a good cause that is to be compared with personal self-denial and earnest effort on the part of all those who are helpers in God's Kingdom, knowing its needs and being privileged to aid in supplying them."

The residents of several portions of our country have had the opportunity within the past few weeks of seeing and examining a series of pictures on the Life of Christ, which have occasioned great comment and criticism, as well as approval. Critics differ much in their estimate of the work of Tissot, but all are struck with the attention which he has given to detail, and the study which he must have expended in reaching the conception produced in his paintings. Wonderful that a man as an infidel undertook the painting of a picture of Jesus Christ, and his first work shows how little he understood his subject, but the time and attention given to that work produced in him a desire to know more of One who became his Saviour; and when admitted to Church fellowship he resolved to devote his life to giving to his fellowmen his idea of Christ's work as learned from a residence in His earthly home. Ten years given to such a work by a man over 50 years of age seems to us a wonder, and we are amazed, but the love of Christ constrained him as it did the author of "Ben Hur" to other and better things for his Master.

A Few Minutes with the Business Manager

Misunderstood

In last month's REVIEW I used the following language: "Little Sticks Kindle the Fire." In one of Hood's sarsaparilla advertisements I notice the identical language was used, and I naturally came to the conclusion that Mr. Hood's advertising man had been reading the REVIEW, and, knowing a good thing when he saw it, used it. But then he used quotation marks, and, as a matter of course, he is entirely welcome to the benefit derived therefrom. All of our readers—every one of them—are expected to benefit themselves in one way or another by reading the REVIEW.

But, alas! What propensities some people have for twisting things around to suit themselves *alone*. What do you think of a person writing for a 50 cent Luther League pin, and offering to pay for it on the instalment plan—10 cents a month?—and, worst of all, throwing back at me that "Little Sticks Kindle the Fire."

Every now and then I get a postal card, or a letter (it's a wonder to me that postals are used for such purposes) stating, "I wish you much success, please discontinue my paper." Others, "Stop sending the REVIEW, I enjoy reading it so much." If it were not for the fact that for every one of the above favors (Little Sticks) a dozen or more new subscriptions are received the outlook would be very serious; but, as it is, they are very amusing.

"Let us have any quantity of Little Sticks," said a correspondent a few days ago, and "we'll show you what we can do." I do—I did in his case—and thought surely I'd have an order by telegraph, but, bless you, it has not even come by mail.

But the orders are coming in, and the REVIEW is doing a good business in all branches—so good, in fact, that it is difficult to keep abreast of the work necessarily required. You have had—you are having—any quantity of "Little Sticks." Let us have some. Thousands and thousands of our young people can, and should, have a share in supplying them. Fifty cents is a small amount of money, and alone will not make much of a fire, but a thousand of them will, and we want them.

That debt, casually referred to before, must be out of the way by October 1, 1899. Don't forget it. It will cost you but 50 cents to help do it.

Yours very truly,
CORNELIUS ECKHARDT.

The Review Debt

Before making another announcement as to the financial condition of the REVIEW, which I want to do in the June number, I would like to hear from every delinquent subscriber. Examine your labels, and, if in arrears, kindly see that it is paid at once. I cannot pay the printer unless you pay me.

CORNELIUS ECKHARDT,
Business Manager.
P. O. Box 133, WASHINGTON, D. C.

Those Badges Again

They delight every purchaser. "Send me 57 solid gold pins for the members of my League," writes a Pennsylvania pastor. "I have orders for every one of them." This is the official badge, you know, and is for sale at REVIEW headquarters.

CORNELIUS ECKHARDT,
Business Manager.
P. O. Box 133, WASHINGTON, D. C.

The Luther League Topics

Are issued quarterly and mailed on the fifteenth day of November, February, May and August, respectively, to regular subscribers of record, thus insuring the reception of same in ample time for distribution among the Leagues and societies. The year commences with Advent, and is as follows:

First quarter — December, January, February; second quarter—March, April, May; third quarter—June, July, August; fourth quarter—September, October, November.

Prices (Cash to Accompany Order):

100 copies 1 year	$5.00	100 copies 1 quarter	$1 50
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25 copies 1 year	1 50	25 copies 1 quarter	.38

One copy 1 year.....10 cents.

Sample Sent on Application.

CORNELIUS ECKHARDT,
Business Manager.
P. O. Box 133, WASHINGTON, D. C.

NOTE —Topics for the third quarter, June, July and August, have been mailed to all subscribers of record. If you have not received yours, notify us at once.

To the General Synod

The most direct and convenient route to the meeting of the General Synod at York this month will be by the Pennsylvania Railroad. Consult the time tables and see for yourself.

Our Churches and Institutions

IN SOME OF THE CITIES

New York City

— A large and enthusiastic meeting of Finlanders, largely Lutherans, was held in the Y. M. C. A. Hall on April 27 to protest against the Russification of Finland. Professor Denner presided, and addresses were made by ex-Mayor Schieren of Brooklyn, Dr. J. B. Remensnyder and Rev. S. G. Weiskotten.

— The new English Church of Our Saviour have broken ground for their new church at 179th street and Audubon avenue. Services are now being held in a store on Kingsbridge road near 183d street.

— Rev. Calvin F. Kuder, the General Council missionary at Rajahmundry, India, will occupy the pulpit of St. Paul's Church, 151 West 123d street, on Sunday evening, May 14, preaching in English.

Brooklyn

— The twenty-fifth anniversary of the founding of Bethlehem Swedish Church, Rev. F. Jacobson, Ph.D., pastor, in Brooklyn occurred on the 15th ult. This event was celebrated by four different meetings. Addresses were delivered by Revs. L. P. Ahlquist, M. Stolpe and Dr. C. A. Swensson of Lindsborg, Kans. All meetings were well attended.

— Calvary English Church, at Rochester avenue and Herkimer street, Rev. H. E. Clare, pastor, will be formally dedicated with appropriate services on May 7 and continued on May 8 and 9.

Philadelphia

— At the twenty-fifth anniversary of Dr. Baum's pastorate of St. Matthew's Church, Philadelphia, he was presented with a plate containing "fifty double eagles," *i.e.*, one thousand dollars in gold. This was an appropriate recognition of twenty-five years of faithful and successful service.

— President John D. Lankenau last month formally presented to the German Hospital at Philadelphia an enlarged and improved laundry plant, completely equipped hydropathic establishment, new mortuary chamber, and additions and improvements to the upper stories of the hospital. Addresses were made by Rev. Dr. Samuel Laird, William H. Staake, Joseph G. Rosengarten and Mayor Ashbridge.

— The fifth annual dinner of the Lutheran Social Union was held on Tuesday evening, April 18, in the Witherspoon Building. The attendance was large, in many cases the members being accompanied by ladies. The dinner was pronounced the best that has yet been served, and excellent post-prandial speeches were made by John L. Zimmerman, Esq., of Springfield, Ohio, on "A Layman's Duty to His Church." Hon. John J. Dobler of Baltimore, Associate Judge of the Circuit, on "Our Regard for Our Pastors and Professors," and by Rev. R. W. Hufford, D.D., pastor of St. Matthew's Church, Reading, on "Theological Dislikes."

— St. James' German congregation, Rev. F. Weiskotten, pastor, which has lately cleared off its entire indebtedness and magnificently refitted, refurnished and elaborately decorated the interior of the church at a large expenditure of money, reached the forty-fourth anniversary of its organization on April 27.

Baltimore

— The eleventh biennial convention of the Woman's Home and Foreign Missionary Society of the General Synod will be held in St. Mark's Church on May 9-12. In view of the fact that the tenth anniversary was held in Baltimore the desire was expressed that this twentieth should be held here.

Washington

— St. Mark's Lutheran Church of Washington, D. C., Rev. John C. Bowers, pastor, which had never been dedicated, was consecrated on Sunday, April 30. Rev. M. W. Hamma, D.D., president of the General Synod, preached the consecration sermon.

Jersey City

— Rev. Eugene E. Neudewitz, pastor of Holy Trinity Lutheran Church, Jersey City, N. J., has during the past three years organized three flourishing congregations in Jersey City and the county. He will soon organize the fourth. This new congregation will be on the West Side, and promises to be as flourishing as the others. The Rev. Elmer W. Fulper of the Theological Seminary at Gettysburg, Pa., will take charge of this new church in June.

Chicago

— The officers of the General Council have decided to hold their next convention in the Wicker Park Church, Rev. H. W. Roth, D.D., pastor, beginning Wednesday, October 4.

— The total number of Lutherans in Chicago is 47,253, or as many as the Episcopalians, Congregationalists, Presbyterians and Reformed combined. Or the Universalists, Unitarians, Evangelical United, Christian, Baptist, United Brethren, Evangelical Association, Mission Friends combined. The comparative statistics are as follows:

	Cong.	Members.
Episcopalians	35	14,750
Congregationalists	72	13,152
Presbyterians	51	13,900
Methodists	154	26,000
Baptists	46	14,462
Lutherans	117	47,253

MISCELLANY

— The next annual reunion of the Lutherans of the State of New York will be held in Brook-

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MAYER & CO.
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invite applications for design and estimates for Memorial and other windows.

side Park, West Sand Lake, N. Y., June 15, 1899. The following speakers have been secured to address the gathering: Revs. P. Felts, D.D., L. D. Wells and Horace M. Oberholtzer. Trolley cars pass the entrance to the grove every fifteen minutes. Dinner will be served on the ground by the manager of the park for 25 cents. The committee and the two local Lutheran churches will spare no efforts to make the reunion a grand success. G. E. Harsh, sec.

— The one hundred and eighth meeting of the New York Ministerium will be held in Trinity Church, Rondout, Rev. E. A. Schmidtkanz, pastor, beginning June 8.

— The late Samuel Smyser of York, Pa., bequeathed to the Gettysburg Seminary $1,000, to the General Synod's Board of Home Missions $1,000, to the Loysville Orphans' Home $1,000, to the Union Church in York, of which he was a member, a house for a parsonage and $2,000, to his pastor, Rev. A. G. Fasnacht, $500, and several generous sums to eleemosynary institutions located at York.

— The foundation work of Upsala Lutheran College at New Orange, N. J., has been finished. The city of New York is visible from the college grounds. It is under the care of the Augustana Synod.

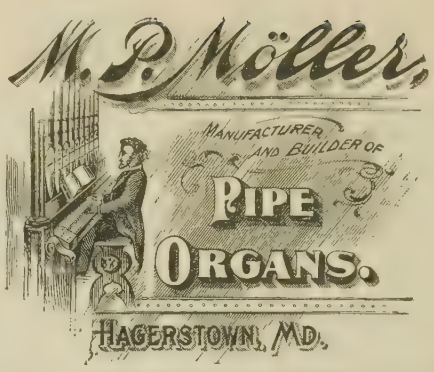
— The new St. Paul's Lutheran Church at Mansfield, Ohio, a beautiful structure costing $22,000, was dedicated April 9, Revs. Drs. Kunzeman and Peschau officiating. The Germans of Mansfield are greatly elated and honored by the splendid work of Rev. G. U. Preuss, the pastor, and of this revived and flourishing congregation.

— The Rev. J. B. Fox, Ph.D., will be installed on May 7 as pastor of the church at Staunton, Va., by Rev. W. L. Seabrook of Winchester, who is to deliver the charge to the congregation, and Rec. C. A. Freed of Middlebrook, the charge to the pastor.

— Rev. Peter J. Swaerd, D.D., pastor in Omaha, Neb., has been called by King Oscar to one of the leading churches of Stockholm.

— The thirty-ninth convention of the General Synod of the Lutheran Church in the United States will be held in St. Paul's Church, York, Pa., Rev. Clinton E. Walter, A.M., pastor, beginning May 24.

— Rev. C. F. Kuder, missionary of the General Council at Rajahmundry, India, spoke to the Sunday-school and congregation of Grace Church, Morristown, on April 16, with the result that two active workers of the Sunday-school and League have assumed the support of a student in India. This congregation, under the active pastorate of Rev. Robert D. Roeder, is now free from debt, the amount necessary being raised on Easter Day.



— On Sunday, May 7, the congregation of the Church of the Transfiguration, Pottstown, Pa., Rev. O. P. Smith, D.D., pastor, will celebrate the fortieth anniversary of the church and the pastor his tenth anniversary as pastor of that church and his twenty-fifth anniversary of entrance into the ministry. Active preparations are being made by the various societies of the church, and the exercises are to be continued on Tuesday, Wednesday and Thursday following. The programme is an interesting one and shows well and thoughtful preparation.

— On April 12 the vested choir of the Church of the Transfiguration, Pottstown, Rev. O. P. Smith, D.D., pastor, 25 in number, visited Trinity Lutheran Church, Norristown, Rev. A. S. Fichthorn, pastor, and rendered the full vesper service, after which they were entertained by the Luther League. The result now is that a vested choir is being formed in Norristown and great interest taken in the musical talents of the children and young members of the church and Sunday-school. There are now three vested choirs in this territory. A report is current that one is about to be formed in one of the large congregations along the North Pennsylvania Railroad in Bucks County. The first vested choir to be started in the Central was in the Spring City Lutheran Church several years ago, Rev. A. B. MacIntosh, pastor, who also have one of the most active Luther Leagues in the Central.

— The Hermansburg Mission, founded 50 years ago by one man, Pastor Louis Harms, and one church, Harms' congregation of farmers, now has 56 missionaries in the field (Natal, Transvaal and Bechuanaland in South Africa and Teluguland in India) on as many stations, to which 91 outstations are attached. The native force consists of 402 men. The number of adult converts who now are members of our Church, is 35,250; 5,600 pupils receive Christian instruction in 90 schools. Last year's income amounted to $80,000, to which the native Christians had contributed $10,000. There are 31 students in the college at Hermansburg preparing for field work.

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is an old and well tried remedy, and for over **Fifty Years** has been used by millions of mothers for their children while **CUTTING TEETH** with perfect success. It soothes the child, softens the gums, reduces inflammation, allays all pain, cures wind colic, is very pleasant to the taste, and is the best remedy for diarrhœa. Sold by druggists in every part of the world.

Price, TWENTY-FIVE CENTS a Bottle

Be sure and ask for MRS. WINSLOW'S SOOTHING SYRUP and take no other kind, as mothers will find it the Best Medicine to use during the teething period.

Luther League

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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M. C. OLSON, - - - - - - General Sec'y, 262 Fifth Ave., Chicago, Ill.

CORNELIUS ECKHARDT, - - - - - Treasurer, No. 1306 V St., N. W., or P. O. Box 133, Washington, D. C.

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Executive Committee

Composed of the President, General Secretary, Treasurer and the following members:

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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LUTHER LEAGUE OF RED RIVER VALLEY.
Pres., PROF., E. D. BUSBY, - - Moorehead, Minn.
Sec'y. Rev. L. S. MAVRICK, - - Hatton, N. D.

NEW YORK STATE

— The seventh annual convention of the Luther League of New York State will be held in Zion's Lutheran Church of Cobleskill, Rev. G. Albert Getty, pastor, on May 15-17.

New York City

— The regular delegates' meeting of the Luther League of New York City was held at St. James' Church, Madison avenue and Seventy-third street, on Thursday, April 20, at 8 p.m. The Literature Committee had arranged for a model devotional meeting, which was conducted by the members of St. James' League under the leadership of Mr. Adolf Rado. This proved a very enjoyable and interesting meeting. The regular business meeting followed the model devotional meeting, the matter of importance being the appointment of delegates and alternates to the State convention, which was intrusted to the president, who appointed the following: Delegates—Daniel A. Weigt, Henry C. Schnude, E. F. Eilert, James Gear, I. S. Runyon; alternates—August Menken, Edm. F. Steneck, William Hohle, F. Oscar Wollfeld, Frank Brosemann.

— The Young Men's Association of St. Peter's Church tendered its resignation at this meeting, for the reason that at a previous meeting the League had by vote of its members decided not to adopt the amendment offered by St. Peter's Association changing the article of the constitution on "Faith" to include Luther's Smaller Catechism, in addition to the Augsburg Confession. The reasons given by the Leagues who voted against the amendment were not that they did not accept Luther's catechism, for it is used in every church and Sunday-school represented in the League, but the fear was expressed that any change in this article, which is unamendable in the constitution of the Luther League of America, might lead to an endless doctrinal discussion, which the League did not care to foster. The position of the League on the question of its acceptance of Luther's Smaller Catechism was, however, clearly set forth in the following resolutions adopted at a subsequent meeting:

"In the matter of adding Luther's Smaller

Catechism to Art. II of the Constitution of the Luther League of New York City, be it

"*Resolved*, That we highly revere Luther's Smaller Catechism, in which we were all instructed, for its plain, scriptural presentation of the truth, its deep wisdom and balance, its lofty and unparalleled morality and its popular, powerful and poetic language; and we shall ever treasure it as one of the chiefest jewels of our faith;

"*Resolved*, That nevertheless we deem it inopportune, injudicious and unwise to add it formally to our constitution,

"First, because this would open the question of confessional expansion and subscription, which it is only within the province of the Church in its proper authorities to discuss and decide;

"Second, because the statements of truth involved in the Catechism are amply covered by the Augsburg Confession."

— The Luther League Choral Union at its annual meeting, held recently, elected the following officers: Pres., Mr. S. W. Kamna; vice-pres., Miss Gerken; sec., Miss Cora Young; treas., Mr. John H. Boschen, Jr.; librarian, Miss Dunkak; assistant librarian, Mr. Andrew Hoppe. The year just closed has been an eventful one for the chorus, and the reports of all the officers showed improvement. The chorus has spent over $1,000 since its organization, and has been instrumental in doing much good for the church. Its treasury at present needs replenishing, and a concert is to be given Tuesday evening, May 16, at St. Paul's Church, 151 West 123d street, for this purpose, at which they will have the assistance of eminent talent.

Brooklyn

— The Luther League of Brooklyn held a very interesting meeting in Holy Trinity Church, Cumberland street, on Monday evening, April 24. President Steimle presided. The following topics were presented and discussed: 1. "Reading Course in Successful Operation," by Geo. P. Möller (Redeemer); 2. "How We Introduced the L. L. Topics," by Frederick L. Rath (Emmanuel's); 3. "Shall the Brooklyn League Issue a special Brooklyn Edition of the LUTHER LEAGUE REVIEW?" by Mr. Schlobohm (St. Peter's). The Leagues of St. Stephen's, Rev. L. D. Gable, pastor, and Calvary, Rev. H. E. Clare, pastor, were admitted to membership.

— The League of Rev. Miller's church at East New York expect to join the Brooklyn Central at its next meeting.

— The Luther League of the English church at Flatbush, Rev. L. D. Gable, pastor, held a social meeting at the residence of Miss Minnie Schmidt on April 14, which proved a decided success. Musical and literary selections were rendered by members of the League.

Albany District

— The sixteenth semi-annual convention of the Luther League of the Albany District will be held in the German Trinity Church, Troy, N. Y., Rev. A. F. Walz, pastor, on Tuesday, May 9, 1899. Addresses will be delivered by Revs. A. E. Schmittbrenner of Canajoharie, W. A. Lambert of Albany, W. F. Barnett of Melrose, J. H. Weaver of Center Brunswick, and F. W. Klingensmith of Utica.

Rochester League

— Our Young Men's Society of the Church of the Reformation, Rev. W. J. Miller, pastor, met on Monday, April 10, and were most delightfully entertained by William Zimmer, a member of the society, who had just returned from Cuba. He was a member of the naval reserves and enlisted for the Spanish war. He was welcomed home by the young men with open arms, and he held their attention to the close, while he told them of life aboard a man-of-war.

PENNSYLVANIA

— The Luther League of Pennsylvania will hold its sixth annual convention in Trinity Church, Rev. A. J. Turkle, pastor, Allegheny, Pa., June 13-14. The second evening grand mass meeting in Carnegie Hall, Allegheny (Pittsburgh).

— Trinity Luther League, Norristown, elected the following officers at their last meeting: Pres., Maurice Hart; vice-pres., Miss Lillian Moore; sec., Miss Lizzie Lyle; treas., Mr. Geo. Chrisman; pianist, Miss Lottie Trumbauer.

— Frank L. Brown, Norristown, president of the Central, addressed a large and attentive audience of Leaguers and friends of St. Peter's Luther League, Stowe, on Monday, April 10.

— The Luther League of Augustus Church, Trappe, Pa., Rev. W. O. Fegley, pastor, gave a reception to the catechetical class and new members at their last meeting, a feature that is being carried by most of the Leagues of the Central.

Allentown District

— On April 5 the Luther League of Grace Church, Bethlehem, gave a reception to all the members of the church, including those recently received. A short service was held in the church, at which an address was delivered by the pastor, Rev. F. F. Fry, after which the new members were greeted and welcomed by each member of the congregation present. A social gathering was afterward held in the basement.

— The Young People's Association of St. Paul's Lutheran Church, Catasauqua, at its last monthly meeting began the study of the life of Henry Melchoir Muhlenberg. A letter was received from the Lutheran congregation at Rockville Centre, Long Island, thanking the association for the handsome pulpit Bible which it presented to that church. This church was started by Wm. Steinbicker, a student at the Mt. Airy

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Seminary, and one of the ex-presidents of the association.

Northeastern Penn. League

— The Northeastern Central Luther League Convention was held in Holy Trinity Church on April 18, at 10 a.m. There were three sessions held.

— There is considerable activity in the work of the Luther Leagues of Scranton. In St. Paul's Church Rev. Lauer explains the Luther League Topics every Wednesday evening. From time to time musical and literary features are added to the programme. The Leagues in Holy Trinity and St. Mark's hold services every Sunday evening before the vesper, when the League Topics are studied.

Reading Central

— The Spring Convention of the Reading Central Luther League was held on April 13 in the Lutheran church of Shoemakersville. The Extension Committee reported having made five visits since the January meeting. "Junior Work" was discussed in the afternoon by Rev. Charles E. Kistler and a representative of each League. Revs. William W. Kistler and H. C. Kline made brief addresses. The visitors were invited to the homes of the members of the local League for supper. In the evening Rev. A. M. Weber spoke on "How Shall Young Christians Deal with the Worldly Influences that Surround Them?" The next convention will be held in July in Hamburg.

Williamsport District

— At a recent meeting of the Endeavor Society of St. John's Church, Northumberland, the society gave $18 for missions and $5 to the Day professorship of Susquehanna University and subscribed for twenty-five shares in the proposed Sunday-school building.

— Rev. W. M. Rehrig of Sayre, Pa., expects to organize a Luther League and elect officers next Friday evening, April 21, 1899.

OHIO

— The Executive Committee of the Luther League Joint Synod of Ohio, East, met recently at Allegheny and prepared the programme for the coming convention in Rev. A. R. Kuldell's church, Allegheny, Pa.

— The Luther League of Rev. W. M. Kibler's church at Chippewa Falls was organized six months ago, and although small in numbers is active in the work of the congregation and Sunday-school.

— A Junior Endeavor Society was recently organized in the Second Church at Dayton.

— The Juniors of the First Church of Mansfield, Rev. H. L. Wiles, D.D., pastor, recently gave $5 to the building fund of their church and $3 to foreign missions.

— In connection with the meeting of the Springfield Conference recently held at St. John's Church, near Newark, Ohio, Rev. C. W. Sifferd, D.D., pastor, a convention of the Sunday-schools and the Young People's Societies was held. Subjects were discussed as follows: "The Teacher—His Object and How to Accomplish It," Rev. C. E. Derr of Springfield; "The Home Department," Rev. F. G. Gotwald of Springfield; "The Object of a Young People's Society," Rev. G. B. Weaver of Dumontville; "The Luther League Reading Course," Mr. L. C. Smith; "How My Society Conducts Its Weekly Meetings," Rev. S. G. Dornblaser. At the evening session addresses were made by Rev. J. C. Schindel on the "Progress and Achievement of the Sunday-school," and Rev. A. E. Renn of Urbana on "The Benefits of Denominational Young People's Societies."

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ILLINOIS

— The fifth annual convention of the Luther League of Illinois will be held at Augustana College, Rock Island, on June 2-3.

Chicago

— A series of three union meetings by the Luther Leagues of Bethlehem Norwegian, Trinity Norwegian and Covenant English Lutheran churches were held last month. The meetings, which were devotional in character, were arranged by and in charge of a special committee appointed from the three Leagues, with a special topic and leader for each meeting. The first meeting was held March 21 at Bethlehem Church, with topic, "God's Call;" leader, S. H. Holstad of Covenant, ex-president of the Luther League of Chicago. Second meeting, March 22, at Trinity Church, and topic, "God's Love;" leaders, Aug. Amundson and Ole Nord of Bethlehem. Final meeting, March 23, at Covenant Church, and topic, "The Blessedness of a Christian Life;" leader, Leonard Blix of Trinity. Steps have been taken to hold another series of similar meetings in May, when the regular topics and leaders previously appointed by each of the Leagues will be used. It is to be hoped that these meetings will be as good and better than the last series, and that they will prove effective in creating a stronger bond of union between the Leagues and greater Christian zeal and earnestness in their individual members.

— The twenty-first quarterly convention of the Luther League of Chicago was held on April 25 at Grace English Church. After devotional exercises conducted by the pastor *loci*, Rev. Dr. Hinman, routine business was transacted. Committees were appointed to communicate with Luther Leagues within 100 miles of Chicago relative to sending flowers for free distribution in hospitals in the city; to secure a large delegation from the Chicago Leagues to the State Convention to be held this summer at Rock Island, Ill.; to prepare for the annual outing of the League. After intermission and two selections of music, the convention was addressed by Rev. Carl M. Weswig of Covenant Church. In speaking of enthusiasts he mentioned that all great men who had important places in the history of the world were men of enthusiasm. These were men who had a purpose, and who bent all their power and energy on accomplish-

ing their purposes. These men should be examples for the members of our Luther Leagues, who should clearly define their purposes and then work with all the enthusiasm of the young to attain these purposes. The convention adjourned with the singing of the doxology and the benediction being pronounced by Rev. Wm. Evans of Holy Trinity Church.

— The Luther League of Wicker Park English Church has recently changed the nature of its meetings from literary and musical to devotional. The meetings are now being held on Tuesdays instead of as before on Wednesdays. The League is active and thriving well under the new system.

— The Luther League Chorus of Chicago is working hard to prepare for its third concert of the season, to be given at the First Church auditorium. The programme will consist of "The Daughter of Jairus," by Stainer, and a few miscellaneous selections. The concert being given at a popular price of admission, the soloists will be from among the members of the Chorus. The officers of the Chorus are: Chas. Severinghaus, pres.; L. B. Johnson, vice-pres.; J. M. Blix, sec.; Ben Hansen, treas. Director and accompanist are, respectively, Prof. A. Alfred Holmes and Mr. A. O. T. Astenius.

MINNESOTA

— The Luther League of Concordia College, Moorhead, Minn., numbers 110 active members.

— The Young People's Society of the church at North Branch, Minn., is gathering funds for a pipe organ.

— The Ladies' Sewing Society of our church at Hibbing, Minn., has recently purchased a couple of lots whereon a church building will most likely be erected during the coming summer. Rev. P. O. Hanson is the pastor.

— The Lutheran Young People's Society at Blooming Prairie, Minn., has appointed a committee to make arrangements for a 17th of May Festival. The society is only about a year and a half old, and is in a very prosperous condition. It has a very well selected library of choice books. Recently it purchased a handsome organ, placed in the vestry of the church for use in the meetings. The last appropriation made was $10 for the Church Extension Fund of the United Northwestern Lutheran Church. The present officers are as follows: Albert Peterson, pres.; Thomas Veblen, vice-pres.; Lena Peterson, sec.; Sophia Peterson, treas, and L. Blakestad, librarian. This local society is affiliated with the Central League of Southern Minnesota and Northern Iowa.

IN THE WEST

— The Women's Society of our church at Attica, Ind., has gathered money for the painting and repairing of the parsonage. The Young People's Society expect to place a furnace in the church some time before the fall.

— The Young People's Society of our church at Axtell, Neb., is busy gathering funds for the purchase of an altar piece to be placed in the church.

— St. Mark's Endeavor Society of St. Louis, Mo., Dr. Rhodes, pastor, gave an Easter offering of $100.

— The fourth convention of the Walther League of the Michigan District will be held in Detroit, Mich, May 27-29.

NEW JERSEY AND CONNECTICUT

— The Luther League of Trinity Evangelical Church, Elizabeth, N. J., Rev. F. C. Krapf, pastor, held its third special open meeting on April 21. Besides the devotional exercises and musical part of the programme there was an interesting and instructive address, "Within the Gates of Jerusalem," by Rev. Wm. Wackernagel, D.D., for eleven years a missionary in Jerusalem, now professor in Muhlenberg College, Allentown, Pa.

— On April 6 the annual reunion of confirmation classes of Trinity Church, New Haven, was held under the auspices of the Luther League of the church. For the past five years the League has been in the habit of giving, each year, a reception to all of those young people who have been confirmed in the church during the preceding ten years. These occasions have proved successful not only in providing for the members of these classes an opportunity to meet and renew their acquaintance with their former classmates, but also in winning new members for the League. This year's reunion surpassed all previous ones in attendance, in enthusiasm displayed and in results attained. The attendance was about 350. An entertaining programme, consisting of an address by President C. F. Gutbrod, recitations, vocal and instrumental selections, was furnished by the League. At the conclusion of the programme refreshments were served by the young ladies of the League. As a result of this reception it is expected that over thirty new members will be added to the League at its next meeting.

— On April 10 Lieutenant Gollhardt gave to the members of the Luther League of Lutheran Trinity Church a very interesting informal lecture on his personal experiences with the United States Army in Porto Rico.

— On April 20 the Luther League of Trinity Church, New Haven, furnished an entertainment to the inmates of Springside Home.

— A reception was given on April 7 by the Luther League of the Swedish Bethesda Church, New Haven, to the Luther League of the Swedish church of Branford. In spite of the rain nearly 150 young people were present, of whom about 30 came over from Branford. The president of the local League, Mr. J. A. Sandquist, was prevented by illness from appearing. The programme of the evening consisted of addresses by Revs. Martin and Enstam, and of recitations and musical selections by members of the Branford society. Refreshments were served by the local League.

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